THE

HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi. 5.

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FOR THE HERALD OF TRUTH.

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The remainder of the answer of AMOR VERITATIS *to* HORATIO, *continued from the preceding page, p.* 400.

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The greater part of mankind are so very external in their views and feelings that they believe, or appear to believe, that true religion consists in external forms and appearances, and hence arises the splendid decorations, pompous ceremonies, and whimsical formalities of some; and the plain garbs, sanctimonious airs, melancholy countenances, pharasaical prayers and shoutings and jumpings of others. From the same external source, has arisen also, the common belief in the resurrection of the material body; and its advocates believe that God, who is a spirit, cannot in a spiritual world in any great degree, confer the spiritual happiness of Heaven, upon the spirits of men, until these spirits shall first be united to the material bodies which they occupied in this material world—those very bodies which have long since been "mingled with their kindred dust," and perhaps have re-appeared in the bodies of animals or vegetables and may again and again have constituted parts of human bodies even at the time of their dissolution. But strange to tell, although they believe the material body is to be raised, they do not believe that it is to be raised in the human form, nor indeed in any form, they have no idea that we are to be in possession of any of those parts which taken altogether constitute the human form. They do not expect to have any *eyes*, and yet they expect to *behold* the splendour of heaven, the glories of the Lord, and the happiness of their fellow angels. They think they are to have no *ears*, and yet they expect to *hear* and be delighted with the songs of the blessed, and all the enchanting music of heaven. They think they

are to have *no tongues*, and yet they believe that they shall be incessantly engaged in *declaring* the wonderful mercies of the Lord, and in singing eternal anthems of praise. They are to have *no feet* nor any limbs that belong to the human form, and yet they expect to *kneel* before the throne and *walk* the golden streets of heaven.

A few moments of serious reflection would teach us that those minds which can receive and think they believe such ridiculous inconsistencies, are not in a state for the reception of rational and heavenly truth. Let none condemn these remarks as severe until they shall have first examined them, and have ascertained whether they are correct or not.

You also desire to know, if the New Jerusalem be the true church why the great political men of the nation are not amongst its followers. To this I shall reply, that at the present day, political knowledge and theological knowledge are very different things, and seldom meet in the same person. If the high offices of state could not be obtained without a profession of religion, no doubt but all political characters would be professors. But profession is one thing and possession another, and with a few very respectable exceptions, I know of no class of people whose religious opinions could be of less real importance. But were they as anxious about the concerns of another life as they are about the concerns of this—did they with the same ardour and perseverance seek for spiritual riches and honours that they do for the riches and honours of this world, then would their opinion deserve our attention, and their examples our imitation.

It is often brought against the New Church that those who believe in it, do not work miracles; but perhaps there is no subject less understood than the design and effect of miracles. Although external miracles are not altogether discordant with an external religion, yet we find that even in such case, any great or good effect is seldom produced by them. External men may indeed dread the power that works the miracles, but they do not love it; they may bow down with fear, but not with affection. This is sufficiently proved by the conduct of the Israelites in the time of Moses, and also after the incarnation of our Saviour.—And although the miracles which he wrought were truly astonishing, yet how few believed on him, and it seemed to be the general opinion that he performed them by the power or assistance of the Devil.—Whatever may be your opinion of the New Jerusalem, let us for the sake of illustration, admit for a moment that it is the true church, and let us suppose that a number of mighty miracles were wrought by the power of the Lord in vindication thereof. What effect would be produced on the minds of those who now oppose and condemn it. They now know nothing of its heavenly doctrines; would those miracles give them that knowledge? They now feel a bitterness towards them; would these wondrous works convert that bitterness into love? Certainly not! If they believed them to be performed by the power of God they would indeed be astonished, but it would be to think that he had done any thing in favor of the New Church, the very one which

they the most dislike. They would also be grieved that he had not done it for them. Indeed they would wonder how he could act so strangely. And as the devil sometimes works miracles, they would soon begin to conclude that it must all come from him. And thus it is easy to see that no favorable effect would be produced. But the New Church needs none of these external works, she desires no miracles but what is wrought by the power of truth. And I firmly believe that all minds which are conscientiously seeking for truth, who have no desire to change it to suit themselves, but wish to receive it pure and unadulterated, and to be conformed to it, will on learning the doctrines of the New Jerusalem most certainly receive them.

Although I have not given a specific answer to every particular question which you have proposed, yet I have probably said enough for the present. AMOR VERITATIS.

ON THE DIVINITY OF THE LORD JESUS CHRIST. BY J. HODSON, M. D.

A true and sincere believer in Jesus Christ is one who acknowledges, looks up to, and depends upon him, as the only saviour of lost sinners: but "*the mighty God, even Jehovah hath spoken,*" the everlasting Father hath declared, "*I have redeemed thee.*" "*I am the Lord thy God, the holy one of Israel, thy Saviour.*" "*I, even I, am the Lord and besides me there is no Saviour.*" Jesus, therefore, is Jehovah, or he is not the Saviour! How, then, can ye possibly be *believers* in Jesus Christ, except ye acknowledge him to be God?

Redemption extends from the highest archangel down to the lowest devil. It is the restoration of all things into their divine order and perfection, and the renewing or regenerating man, and restoring him to that union with his creator, from which "his iniquities have separated him." It is called in scripture a *new* creation, and is effected by the influence of God's spirit, operating through the medium, or mediation, of the divine body of Jesus Christ. "*None can by any means redeem his brother, or give to God a ransom for him;*" so that if Christ was a mere man, he could not be a redeemer. As a mere man cannot redeem men, neither can an angel be the Saviour of angels. Christ, therefore, as the Universal Redeemer of angels, men and devils—as "a ransom for ALL," must be "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." In truth, none can redeem, regenerate or *create anew*, but he that created originally; and he that first "formed man of the dust of the ground, and breathed into his nostrils the breath of life," so that "man became a living soul," is "the

LORD GOD." Ye cannot, therefore, *believe* Jesus Christ to be the Redeemer, except ye acknowledge him to be the Lord God.

Are you then worshippers of God, or not? It is a serious question. Let me persuade you to give it a moment's consideration.

I most earnestly beseech you to ponder it well in your hearts; to reflect seriously and deliberately upon it, with a real desire and intention to "*follow after that ye may apprehend*," and to "*seek the Lord, if haply you may feel after and find him.*" That you may be enabled, therefore, to answer this important question, I will endeavor to point out to you, who that God is that you ought to worship.

"*Hear, O Israel the Lord our God is one Lord*," is the express declaration of the Lord himself, and God forbid that you should bow down to worship any other. You are further commanded to "*love the Lord thy God with all thy heart, with all thy soul, with all thy strength.*" But how can you love a God, of whom you can form no idea? "*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*," and no farther can he ever be declared or seen, but as he manifests himself in the person of Jesus; for "*no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.*" All revelation of God therefore, is by and through the Lord Jesus Christ: the Father hath revealed himself in the Son. God, or the Father, is divine love in its first original principle; and the Son, or the truth, or the word, which is Jesus Christ, is the form, the manifestation, or the *person* of that love; for although its operation may be perceived or felt, yet love cannot be seen without it assumes a form. Thus God, in his infinite *original Deity* (if I may use the term) can never be seen or comprehended by finite creatures; therefore, in compassion to their infirmities, he manifests himself according to their different degrees of heavenly perfection. These manifestations have ever been in a human form, because that form is the most perfect; and the higher state of love to which the creature hath attained, the more lovely will the form of that manifestation appear: thus, when God manifested himself to the Israelites on mount Sinai, to "*Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel*," he was as "*the God of Israel, and there was under his feet as it were a paved work of a saphir-stone, and as it were the body of heaven in his clearness;*" but unto Moses, when in the *mount*—an higher state, as a closer union; he appeared to "*talk face to face, as a man talketh with his friend.*"—These however were only different manifestations of the *same* God, who is, in respect to his divinity, unchangeable: "*I Jehovah, I change not.*"

Let us be a little more explicit. If God appeared in the angelic world, to teach angels, by example and precept, the means of attaining to an higher state of perfection, he would dwell amongst them as an angel; but if in the world of spirits, in a spiritual body; and if in the natural world, as a man.

Indeed, it is very clear, from the sacred writings, that the different manifestations of God to his people were always in the human form, and in these various appearances we find the Deity assumed different names: to Abraham he was "*The Almighty God;*" and to Moses he says, "*I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah, was I not known unto them.*" But he was the same "*Father of lights,*" whether he assumed the name of God Almighty, Jehovah, Lord of Hosts, or God of Israel.—So when he descended into this world, in order to redeem it and reconcile it to himself, (for "*God was in Christ,*" says the apostle, reconciling the world unto himself) he took not on him the nature of angels, but he took on him the seed of Abraham, and was made in all things like unto his brethren;" that is with respect to the body which he assumed in this world, it was a complete human body, like that of the rest of mankind, and from being conceived and brought into this world according to the established order of God concerning this world, it is called "his son, made of a woman, made under the law."

Thus, God descended from the highest heaven, and appeared on this earth in the person of Jesus Christ, "*to seek and to save that which was lost,*" and the world saw "*the glory of God in the face of Jesus Christ.*"—In that person, that body, that son, he descended into the grave, by which he subdued the powers of darkness, brought hell into subjection, and "*preached unto the spirits in prison.*"

Even Jesus Christ himself, whilst upon the earth, appeared differently to beings and persons, according to their various states of love and hatred, truth or falsehood: to the devils and evil spirits, in a state of rebellion against God, he seemed as a tormentor, and they cried out, "*art thou come hither to torment us before the time?*" The Jews deemed him an impostor, and charged him with blasphemy; "*This man blasphemeth, for a good work we stone thee not, but for blasphemy.*" The disciples in general saw him as the Messias, as the Saviour of the World: "*Thou art Christ the son of the living God.—Rabbi, thou art the son of God, thou art the king of Israel.*" But unto Peter, James and John, when they were with him apart on the mountain—in an high state of love—he appeared as a glorious and exalted Saviour; "*his face did shine as the sun and his raiment was white as the light.*"

"*Jesus Christ is the same yesterday, to-day and forever.*" And as it was the same Jesus, whether he appeared to the devils as a tormentor, or to the three disciples as "*the Lord of glory;*" so it was the same God, the same Father, whether he appeared in a human *form* to Abraham, by the name of "*the Almighty God,*" or in a human *person*, a "veil of flesh," to the world in general, by the name of Jesus Christ; for the God Almighty of the patriarchs, the Jehovah of the Jews, and the Jesus Christ of christians, are three different names of the same "I AM, with whom is no variableness, neither shadow of turning."

"The God of all flesh,"—the great "I AM THAT I AM," took upon him our nature; and redemption was thus carried from the heaven of heavens to the deepest hell. The heavens shook and the earth trembled. Angels, spirits, men and devils, all melted at the presence of their God, and he returned in triumph to his celestial throne. But having redeemed these different regions of angelic, spiritual and human, and again united their natures, essences, or first principles, to his celestial one, never more to be separated, he ascended with that human nature, essence or first principle, which he glorified, or made divine, so that God and man became one Christ; and that glorified body of the Lord Jesus Christ—"who being the brightness of his glory, and the express image of his person," (or, rather, the *character or manifestation of his essence*) "upholdeth all things by the word of his power" this glorified and exalted Saviour, is the only revelation or manifestation of the Deity, that the creature is capable of receiving. He is the only medium, or mediator, by, through, or in which we can behold, comprehend and approach the Father, "*The fulness of the Godhead dwells in him bodily—all power is given to*," or centered in this manifestation—"*the Father hath given all things into his hands—no man cometh unto the Father, but by or through him.*" To this revelation of God, this "*name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father*," which dwelleth in him. It is the greatest proof of his condescending love, therefore it is "*to the glory of God the Father*," the invisible Deity, that he hath thus rendered himself visible, approachable and reconcilable, and that we should confess this revelation of himself to be "*the king eternal, immortal, invisible, the only wise God.*" Consequently this Jesus Christ—this invisible God become visible in this person—is the only God of heaven and earth, and we must worship him alone; for "*all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him*," and which dwelleth and centereth in him.

This is the God, the only God which you ought to worship: the great Jehovah manifest in the flesh, in the person of Jesus Christ. He is the God of Abraham, the God of Isaac and the God of Jacob. If, then you pray to "*that same Jesus whom the Jews crucified, and whom God hath made both Lord and Christ*"—Lord by uniting to his divine, and Christ by assuming the human nature—If *this* be the object of your adoration, ye are worshippers of GOD: ye "*really worship the God of whom Christ speaks*," when he says, "*I and my Father are One.*"—But if this is not the God to whom you kneel, "*ye are yet in your sins*," you do indeed, "*despise your Saviour*," "Ye worship ye know not what. Ye have forsaken the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water," and "*will not come unto Jesus, that ye might have life.*

FOR THE HERALD OF TRUTH.

Mr. Editor,

Whenever I sit down to read my Bible, I find so many things that I cannot understand, and from which I can obtain no religious instruction, that I do most sincerely wish, that so much light might be cast upon this mysterious book, as would enable me, in every part of it, to discern its real meaning. On reading the ii. chapter of the song of Solomon, my attention was drawn in a particular manner to the 15th verse, which is as follows. "*Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.*" What connexion, in a literal point of view, this passage can have with religion, I must confess I cannot imagine, but if you can give any spiritual meaning that will be important, I should be glad to hear it. J. W.

ANSWERS OF EMANUEL SWEDENBORG, TO MR. OETTINGER.

To your interrogation, *whether there is occasion for any sign, that I am sent by the Lord, to do what I do?* I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal: what did the miracles avail in Egypt, or among the Jewish nation, who nevertheless crucified the Lord? So, if the Lord was to appear now in the sky attended with angels and trumpets, it would have no other effect than it had then.—See Luke, xvi. 29; 30, 31. The sign given at this day, will be an *illustration*, and thence a *knowledge* and *reception of the truths of the New Church;* some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles: *Yet one token may perhaps still be given.*

Why from philosophy I have been chosen to this office? Unto which I give for answer, to the end that the spiritual knowledge, which is revealed at this day, might be reasonably learned, and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with what is human or natural, or belonging to the terrestrial orb, may be seen in the treatise on heaven and hell, Nos. 87, to 102, and 103 to 115. I was, on this account, by the Lord, first introduced into the natural sciences, and thus prepared from the year 1710 to 1744, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of

spiritual truth, that is to say, not with any view to honor or profit, but merely for the sake of truth itself: for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the way and the truth. See John xiv. 6. But he who professes the love of truth for the sake of honor or gain, sees truth from his own selfhood, and to see from one's self, is to see falsity. The confirmation of falsehood shuts the church, but a reasonable confirmation of truth opens it. What man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the protestant church, viz. that in theological matters, reason shall be held captive under obedience to faith, locks up the church; what can open it, if not an understanding enlightened by the Lord? See the book of the Revelations revealed, No. 914.

RESPECTING SWEDENBORG AND HIS WRITINGS.

Senator Count Hopken (lately deceased) a nobleman of the first rank, and many years prime minister to the king of Sweden, writing to a friend concerning our said author, expresses himself in the following remarkable terms.

The present religion is mystical and filled with paradoxes; it is as incoherent and unreasonable, as if formed for cattle, and not for rational men: agreeable to its prevailing tenets, you may perpetrate any villanies and yet be saved. The doctrine of the priests is *Polytheism.* They assert that *One* has created the world, and *another* religion; they make all to depend upon faith and momentary salvation. But the doctrine of *Swedenborg* is the most rational of all christian doctrines, and urges as its first object, to be of good and honest principles. There are two circumstances in the doctrine and writings of Swedenborg. The first is his *Revelations;* of these I cannot judge, not having had any myself, whereby to control his assertions, either to affirm or contradict them, but they cannot appear more extraordinary than the apocalypse of John, and other similar relations contained in the Bible. The second is his *Tenets of Doctrine.* Of these I can judge. They are excellent, irrefutable, and the best that ever were taught, promoting the happiest social life. I know that Swedenborg has related his visions *bona fide.* I asked him once why he wrote and published these visions and memorable relations, which seemed to throw so much ridicule on his doctrine, otherwise so rational; and whether it would not be best for him to keep them to himself, and not publish them to the world? But he answered, that *he had or-*

ders from the Lord to publish them; and that *those who might ridicule him on that account would do him injustice*; *for*, says he, *why should I, who am a man in years, render myself ridiculous for phantasies and falsehoods;* I have sometimes told the king, that, if ever a new colony were to be formed, no religion could be better as the prevailing and established one, than that of *Swedenborg*, and this on the two following accounts.

1st. This religion, in preference and in a higher degree than any other, must produce the most honest and industrious subjects; for this religion places properly *the worship of God in* USES.

2dly. It causes *the least fear of death*, as this religion regards death merely as a transition from one state into another, from a worse to a better situation; nay, upon his principles I look upon death as a being of hardly any greater moment than drinking a glass of water. I have been convinced of the truth of Swedenborg's doctrine from these arguments in particular, viz: that *one* is the author of every thing, and not a separate person the Creator, and *another* the author of religion; that there are *degrees* in every thing, and these subsisting to eternity, the history of creation is unaccountable, unless explained in the spiritual sense. We may form two ideas of the future life, either such as our clergymen represent it, or that it is analogous to this life, that is to say, that they think, speak, walk, sit, eat, drink, clothe themselves, travel and converse in the same manner as here, that every thing there is similar to the present state, only that it is spiritual or substantial. A person of enlightened understanding, who dares to think at liberty, soon finds the former opinion to be absurd, and the latter at least probable. We may say of the religion of *Swedenborg* with Gamaliel: *if it be from God, it will remain, for this I have perceived, that the works of men never remain, but sooner or later fall.*"

FOR THE HERALD OF TRUTH.

Mr. Editor—

The beauty of the world is founded in the harmonious diversity of the beings which compose it; in the number, the extent and the quality of their effects, and the sum of happiness which they are capable of affording. If such then be the agreement and consistency in the *works* of our heavenly Father, why might we not reasonably expect to find the same agreement and consistency in his revealed *word*, and also in his *character* as described in that word, and how shall we reconcile the *opposite characters*, there attributed to him? Sometimes we read that "*God is love*," that "*he is slow to anger*," that "*he is full of compassion*," that "*he is long suffering*," that "*he is plenteous in mercy*, and delights to forgive." In opposition to this, we also read, that "*he is a jealous God*," that "*he is a God of vengeance*," that "*he will pow-*

out his wrath upon man," and that "*he will destroy him in his anger.*" Here are but a small part of the passages that might be adduced on either side, to the same effect, but they are sufficient for my present purpose, which is to request you, or some of your correspondents, to explain, and if possible, to reconcile them. I must also request an explanation of the following passages which to me are very dark and mysterious. Micah vi. 1. 2. "*Hear ye now what the Lord saith, arise, contend thou before the mountains, and let the hills hear thy voice.*"

"*Hear ye O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.*"

Your compliance will oblige, A FRIEND.

FOR THE HERALD OF TRUTH.

OBSERVATIONS INTENDED AS AN ANSWER TO HORATIO.

Horatio introduces his queries by stating that it has been more than 60 years since the commencement of the New Church, and yet it is still small, very small indeed in comparison with other churches, such as the Presbyterian, &c. His queries remind me of a trite observation that "a child or a fool may ask a question that a wise man cannot answer." Not, however, intending to insinuate that Horatio is either a child or a fool; on the contrary, his questions, I must admit, are such as are very common; such as are in the mouths of almost every one who find it much easier to ask such questions than to point out and demonstrate the errors of the New Church, or the doctrines taught by the immortal Swedenborg.

Some of Horatio's questions are, perhaps, unanswerable, as it is not always given us to know why things are not so and so; and all of them to be fully answered would require more space than I can devote to them, or, than would be compatible with the plan of the Herald, I will however take them up in order and make some observations on each.

1. "*If it is the real truth why does it not gain the ascendancy?*" Because men in general are in darkness, "*and they love darkness rather than light, because their deeds are evil.*" Spiritual truths are seen by the light of heaven, which light most people shut out of their minds by turning their attention too much outward. "*The kingdom of heaven is within.*" 2. "*Why do not all people see its truths and flock to it for instruction?*" This is synonimous with the first and is already answered.—3d. "*Indeed why do not all mankind become New Jerusalemites at once?*" The answer to the first query might serve also for this, and I might

a. soput it to Horatio to answer it himself by asking a similar question. If Jesus Christ and his disciples taught the truth, why are not all mankind become Christians in his sense of the term? This was done not only 60 but more than 1800 years ago, and behold how small a part of mankind are Christians yet. 4th. "*Indeed why did not Baron Swedenborg, and why do not his followers, one and all, work such astonishing miracles, that every body would be irresistibly convinced that such extraordinary power could be derived from no source but God himself.*" Does not Horatio know that a miracle cannot convince the mind of the truth of an abstract proposition? What miracles, for instance, can convince the mind that one God is in three persons, and that each person by himself is God, yet there is not three Gods, but only one, and although in three persons yet he is without body or parts? Why was not Pharoah convinced of the divine mission of Moses by all the astonishing miracles wrought in Egypt? Why was not the Jews convinced by the wonderful miracles wrought by the Lord whilst in the flesh amongst them? The fact of his being the son of God, nay Jehovah himself, in human flesh, is established to our satisfaction by the miracles and other testimonies, and he has left a transcript of himself in his testament, and Baron Swedenborg was not sent to prove by miracles the same fact which he had proven himself, but to bring to light truths which he had put upon record many years ago, but which had been hid from us by thick clouds of mental darkness. "*Why are not all the members of the New Church a thousand times more wise, learned, and better than other people? And particularly why are not your preachers the greatest and wisest men of all nations and above all things why are they not the greatest orators in the world?*" These are questions too sublime for any New Churchman to answer." "*Why do not the learned and the great all join your Church, &c. why would it not be reasonable to suppose the Lord would call all such men into its service?*" Not many *wise*, not many *great* believed on the Lord while personally on earth, none of the Scribes, Pharisees, or doctors of the law. It is where christianity walks in silver shoes that such believe in it. As to the latter supposition it may be observed that the Lord cannot force the freedom of any man's will. He cannot call a wise or great man into his service without his consent. If he could force men into his service where would be the utility of calling the wise and great particularly? By the same power he could call all without distinction and he certainly has the will to do it.

Horatio remarks that nearly all New Church Societies are very small and poor, few members can boast of either money, learning, or popularity; and prejudice is so strong against it that it requires good courage in any one to attend our meetings three times a year. For what reason? Fear of loosing popularity. Persons that fear men rather than God are not expected to come unto the New Church, and this explains the reason why it makes slow progress. There is another reason why its progress has been "*very slow in comparison with the*

Methodists." They made no alteration in the received dogmas of the church. They advanced no new doctrine. They built on a foundation long established and firmly supported by sectarian prejudice.—The New Church is new fundamentally. It explodes old and long cherished doctrines, and all experience proves how slowly mankind part with old, and long established opinions. The wilderness has to be cleared before the New Church can be built.

Horatio thinks it strange that there should be no revivals of religion in the New Church. If he would reflect that God is unchangeable, always in potency, ever desiring that men should cease from their sins, and is acting upon them as unceasingly as the sun shineth in his strength, he would easily perceive that all revivals, so called, are wholly the effects of human agency. A popular preacher comes along, it soon becomes fashionable to get religion, a notable revival takes place. It comes suddenly, and often parted with as soon: it is "*seed sown by the way side.*" There has been no rational conviction, only passion has been excited. There are no revivals among the Quakers because they approximate nearest genuine spiritual truth. George Fox may be considered the John the Baptist of the New Church.

J. C.

THE ANSWER TO G. W. C. CONCERNING THE GENEALOGY OF JESUS CHRIST, [*Continued from p.* 398.]

Having shown in the former part of this answer that some names must have a spiritual meaning, such as Jacob, David, and also land and people, I shall now pursue this subject a little farther. And that the example may be as plain as possible, I shall continue to bring only such passages as cannot be literally either true or consistent. As in Psalm lxviii. 17. "*The Chariots of God are twenty thousand.*" Also in Habbakuk, iii. 8. "*Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation.*" Also verse 15th. "*Thou didst walk through the sea with thine horses, through the heap of great waters.*" It must certainly be plain to any candid mind, that *chariots, horses, rivers, seas, heap* and *waters* cannot be used in these places in their literal sense, and must therefore have a spiritual meaning, or none at all. Also in Ezekiel, xvi. 13. "*Thus saith the Lord God unto Jerusalem, thy father was an Amorite, and thy mother an Hittite.*" And in Matthew, xxiii. 38. [addressed also to Jerusalem,] "*Behold your house is left unto you desolate.*" And John, viii. 44. "*Ye are of your father, the devil.*" In these passages it must be admitted that the terms, *Jerusalem, father, mother, house, Amorite* and *Hittite*, cannot be used literally. Again in Psalm, lxiii. 1. "*Save me O God, the waters have come up into my*

soul." Also John iv. 14, "*But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*" And Isaiah, lxii. 4. "*Thy land shall be married.*" Rev. xix. 15. "*Out of his mouth goeth a sharp sword.*" And John vi. 54. "*Whoso eateth my flesh and drinketh my blood hath eternal life.*" In these quotations a moments reflection will teach us that the following words cannot be understood literally, *waters water, drinketh, thirst, well of water, land, married, mouth, sword, eateth, drinketh, flesh,* and *blood.*

I am well aware that the most of these quotations have no immediate bearing on the subject under consideration any farther than they prove that the word must have an internal sense. And I do contend and believe that it was for the sake of the internal sense that the bible was written, and that such literal sense was chosen as was the best adapted to contain it. And this at once accounts for the difficulties and incongruities of the mere literal sense. To assert that one part of the divine word, has a spiritual meaning, while the other part has not, is to say the least of it, exalting one part much above the other. But when we consider there is nothing divine but God, and that God is a spirit, and that the word is divine, because "*God is the word,*" it follows that the divinity of the word is spirit and not letter, and that he who denies the spirituality of the word, does in reality deny its divinity.—In conformity with this idea, our Saviour says, "*My words they are spirit and they are life.*" And St. Paul also says "*The letter killeth, but the spirit giveth life.*" The letter or literal sense of the word belongs to this world and can never be seen or known in the world of spirits; but the internal sense, which is spiritual and divine, can there be seen in much greater beauty and excellence than our clouded vision can here ever permit. If then, there are only a few scattering passages in the bible, which have a spiritual meaning, those few scattering passages must of consequence compose the whole bible of angels and spirits, in the spiritual world, for nothing there can be seen or known but what is spiritual, and thus would their bible be rendered detached, imperfect and useless. As the soul or spirit of a *man* pervades the whole *man*, so the soul or spirit of the *word* pervades the whole *word.* If there is any part of the man that has no spirit within it, so far his soul will appear, in the spiritual world, deficient in form. If the soul resides in no part of the man but the head, then will the man appear in the next world as nothing but head: if it occupies only a part of his body, and a part of his limbs, then will that part of his body and that part of his limbs only appear. But if it occupies the whole body then will the whole man appear in perfect form. But it ought to be known that the soul or spirit of man is the man himself, and that this soul is a spiritual substance, and that it exists in a perfect human form, and that the material body is in that form as a clothing for it, by which, and through which, it manifests itself in this material world. So it is with the divine word, the spirituality of which is the

word itself, and the literal sense is only an external covering through which it manifests itself in this external world.

[*To be Continued.*]

FOR THE HERALD OF TRUTH.

Mr. Editor,

I have read the following remarks of Mr. Hawkins on the doctrine of the trininity, with so much satisfaction, that I cannot but wish it might have a place in the Herald of Truth, and thereby become as useful to some of your readers, as it has been to me. N.

Explanation of the Trinity.

There are three essentials in every man, and it is evident that these three are of one essence, viz. soul, body, and operation.

That these three essentials, viz. soul, body, and operation, did and do exist in the Lord God the Saviour, is universally acknowledged. That his soul was from Jehovah the Father, can only be denied by Anti-Christ, for in the word of both the Old and New Testament, He is called the son of Jehovah, the son of the *most high God*, the only begotten; wherefore the divinity of the Father, answering to the soul in man, is His first essential. That the son, who was born of the mother Mary, is the body of that divine soul, is a consequence of that birth, inasmuch as nothing is provided in the womb of the mother, except a body, conceived by her and derived from the soul; this therefore, is a second essential; that operations constitute a third essential, is a consequence of their proceeding from soul and body together; for the things that proceed, are of the same essence with the things from whence they proceed. That the three essentials, which are Father, Son, and Holy Ghost, are one in the Lord, like soul, body, and operation in man, is evident from the words of the Lord, declaring that He and the Father are one, and that the Father is in Him, and He in the Father, and in like manner, He and the Holy Ghost are one, inasmuch as the Holy Ghost is the divine proceeding out of the Lord from the Father. When it is said that Father, Son and Holy Ghost, are three essentials of one God, it may appear to human reason, as if those three essentials were three distinct persons, which yet cannot possibly be true; but when it is understood that the divinity of the Father, which constituteth the soul, and the divinity of the Son, which constituteth the body, and the divinity of the Holy Ghost, or the divine proceeding which constituteth operation, are three essentials of one God, this the under-

standing can apprehend. For there is a peculiar divinity of nature in God the Father, in the Son derived from the Father, and in the Holy Ghost proceeding from both, which being of the same essence and the same mind, constituteth together one God. But if those three divine essentials be called *persons*, and have each of them their particular attributes allotted them, as when imputation is ascribed to the Father, mediation to the Son, and operation to the Holy Ghost, in this case the divine essence is divided, which yet is one and individual, and thus none of the three is God in perfect fulness, but each in subtriplicate power, which is a conceit, that every sober and sensible man, must of necessity reject.

How plain, therefore, is it to discern a Trinity in the Lord, by a Trinity discernible in every individual man; for in every individual man there is a soul, a body, and operation: and so it is also with respect to the Lord, inasmuch as in Him, as Paul saith, "dwelleth all the fulness of the Godhead bodily." Colos. ii. 9. Wherefore the trinity in the Lord is divine, but in man it is human. It is a fundamental doctrine of the present church that there is a trinity of three divine persons existing from eternity, on which depends the whole of religion. How plain to see, that in this mystery, representing three divine persons, and yet but one God, sound reason is lulled asleep, when nevertheless a divine trinity, ought to shine like a lamp in the mind of every member of the Church, since God, in his trinity, and in his unity is all in all, in every thing that is holy, either in heaven or the church. But to make one God of the soul, another of the body, and a third of the operation, what is this but like forming three distinct parts, out of the three essentials of one man, which is to behead and murder him.

That a trinity of divine persons existing from eternity, is a trinity of Gods, appears evidently from these passages in the Athanasian creed, "there is one person of the Father, another of the Son, and another of the Holy Ghost: the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord: nevertheless there are not three Gods, or three Lords, but one God and one Lord." From this creed is derived all that is known concerning God. Every one who readeth this creed with his eyes open, may perceive that a trinity of Gods, was the only trinity thought of, by those who composed the Council of Nice; whence this creed, as a posthumous birth, was introduced into the church. And the same trinity being still received throughout all christendom, is a necessary consequence of making that creed, the standard of knowledge respecting God. From the words of this generally received doctrine, they held three persons in the Trinity, each whereof is Lord and God, and that each person singly, is to be acknowledged God and Lord, but that the Catholic or Christian faith, forbids to say three Gods, or three Lords; and thus that truth and faith are not one and the same thing, but two different things, in a state of contrariety to each other.

It is asserted indeed, that there are not three Gods and three Lords, but one God and one Lord; but this assertion was plainly added, to obviate the censures of mankind, and to prevent their being exposed to the derision of the whole world; for who can forbear derision on hearing of three Gods? and who doth not see a manifest contradiction, in this palliating assertion, that although there are three Lords and three Gods, yet they are not three, but one? Whereas had they said, that divine essence belongeth to the Father, and to the Son, and to the Holy Ghost, and yet there are not three divine essences, but only one individual essence, the mystery in this case would have been easily explained; whilst by the Father, men had understood the all-begetting divinity, by the Son the divine humanity thence originating, and by the Holy Ghost the divine proceeding, which three are constituent of one God: or, if the divinity of the Father had been considered as the soul of man, the divine humanity as the body of that soul, and the Holy Ghost as the operation proceeding from both, in this case three essentials are understood to belong to one and the same person, and therefore as constituting together, one single individual essence. If the Creator was one eternal being, distinct from all other beings, is it not necessary that he should so continue in his own divine centre? Infinity hath power to veil its glory with a material body, but not to create other deities out of himself! because that would be against his glory; for if he should make out of himself two other Gods, as Son and Holy Ghost, and they both being distinct from him they would of necessity require sovereignty: for God can be no God without sovereignty.—There can be but one prerogative, for if, there be three, the kingdom is divided and cannot stand, Mark, iii. 24. but this kingdom of one God will stand, because there is but one sole king, and he hath said, he will not give his glory to another; yet all glory was given to Christ, because he was the sole God. If by the titles Father, Son, and Holy Ghost, were not meant one individual, substantial, personal God, but, that instead thereof we were to understand a Son, and Holy Ghost, distinct from the Father, then what kind of God would the Father be? For if he hath invested the Son with all power in heaven above, and in the earth beneath, and hath made the Holy Ghost co-operator with the Son, in order to the sanctification and government of the Church, the Son being made head of it, and of all things else; I say, what kind of God do you make of the Father? Do you make any God of him at all? Do you not make him useless, seeing he hath nothing to do, nothing to govern? If there be a Son, and Holy Ghost, distinct from a Father, then they can be no more than *creatures*, because they receive their being and perfections, from the Creator, and not from themselves.

[*To be Continued.*]